

From this place due east the distance in a direct line to the marl hills left on the eighteenth is very short. At the southern angle of this flat is situated the Priest's Rapids which we left this morning. Course, north.

Early on the twenty-first we were again on the water. The country on the east side is one boundless, rough and barren plain, but on the west the rocks, after some distance, close in to the water's edge, steep and ~~rag~~ rugged, and the whole country behind is studded with towering heights and rocks, giving the whole face of the country, in that direction, a bleak, broken and mountainous appearance. We ~~saw~~ but few ~~two~~ natives today, but those few were very friendly to us."

(This was in the region where Wanapum Dam is built)

Three days later, on

On the 24th the Ross party reached the mouth of the "Pisscow's River" (the Wenatchee). ~~On the 27th~~ On the 27th the party ~~reached the~~ *arrived at* "Tsill-ane" (~~present~~ *the* Chelan River)

"The ~~Indians~~ Indians told us it took its rise in a lake not far distant."

"...On the first of September, 1811 we embarked, and descending the Oakinacken again landed on a level spot within half a mile of its mouth. There we unloaded, took our canoes out of the water, and pitched our tents, ~~which~~ *when* operation concluded our long and irksome voyage of forty-two days..."

(This describes the founding of Fort Okanogan, the chief interior post of the Pacific Fur Company. ~~The~~ *FF* The North West Company succeeded to the property and ~~the~~ Okanogan became its principal post of depot for the entire retion. The Hudson's Bay Company absorbed the North West Company in 1821 and ~~main~~ *t*ained the post until 1859 when it sold to the Americans and ~~confined~~ *con*fin'd its trading north of the Canadian border.

~~while~~ ^{which} there were beaver along the Middle Columbia and Snake River, ^{more for} the Indians used ~~them more~~ for food than furs, ~~and the region~~ was a waterway connecting trading posts, another reason ~~it remained~~ in isolation for so long. ^{They} Moreover the Indians had everything they needed for food, ^{to be taken from} at the fisheries, in the swamps along the river, the small streams ~~and~~ and the hillsides. There were deer and ~~elk~~ other game, and well worn trails to berrying grounds in the Upper Naches, and ^{more distant} well east where one of the dozen varieties of ^{berries} called ~~Skunk~~ ^{was} the excellent root digging grounds ~~at~~ at Waterville. The hillsides provided horse grazing, after the horse was acquired by Northwest tribes, sometime before 1750. And the people were naturally ~~mostly~~ sedentary ~~as~~ except for the food wandering quests by seasons.

~~and the people of the Middle Columbia~~
 In this slow-unfolding period, forerunning ^{the} the frontier opening by the traders and the missionaries, ^{has followed by} after which came the cattlemen, and ⁽ⁱⁿ⁾ the later-days of ~~the Pacific coast~~ ^{the Pacific coast} wagons and railroads laying steel pathways for homesteaders. Smowhala the Prophet was born. There were no records to chronicle his birth at Wallula, eighty miles downstream where the ~~people of the~~ inhabitants also were river people.

He was born at a time the strong ~~indian~~ religious influence of a little-known but greatly felt Prophet called Shuwapsa was strong in influence and blood lines of the River People. It is only known that Shuwapsa lived and preached before any non-Indians came into the land of the Indians and he also was a dreamer, having "died" and returned with songs from the Creator land which had their influence upon the Indians and still are heard at religious services called the Washat.

It would seem possible that Shuwapsa died and was buried at Priest Rapid seven before ~~the discovery of~~ David Thompson or Alexander Ross and their ~~company~~ venturesome companions passed along the river. This is indicated because Smowhala introduced other dream songs and innovations to the Indian ~~religion~~ religion which was old even before the

These came in the time of the river people. But this was the time of the river people. But this was the time of the river people.

¹³ The remnant band of the most unusual Indian group ever known in the Northwest, the Wanapums, continue to live along the Columbia River. Their homes are now located on the lower reaches of the river at ~~the old~~ Priest Rapids, one of the oldest place names in the state of Washington, ^{upstream} 18 miles ^{from} ~~downstream~~ from Wanapum Dam, named by the ^{builders of the} ~~Grant County~~ Public Utility District of Grant County in ^{recognition} ~~honor~~ of these ^{ancient} ~~people~~ who have perpetuated their ancient culture into the generation of the Atomic Age, in the purest form ~~that~~ ^{any} aboriginal culture has ^{been able to} ~~survived through land settlement days.~~

Their name is derived from Wana, meaning river, and Pum, the locative for people. They ^{were} ~~are~~ a religious ^{and creative people} ~~people~~, these Wanapums who lived along the eleven mile ~~and~~ ^{deep-flowing} ~~race~~ ^{along which} ~~millrace~~ of intermittent ~~drifted~~ ^{and} ~~tranquil~~ turbulent and ^{and} ~~tranquil~~ waters where fur traders and ~~voyageurs~~ ^{and} ~~missionaries~~ ^{and} ~~stockmen~~ ^{and} ~~landsettlers~~ ^{and} ~~traveled~~ ^{traveled} in their day, playing their individual roles in the upbuilding ~~of~~ the great Pacific Northwest. ^{yet} ~~and~~ while ^{all} ~~this~~ was happening, ^{and more transpiring} ~~and~~ the Indian was ^{also} ~~reverted~~, they were a peaceful people, living in isolation ^{sustained by an unshakable faith in} ~~with~~ their religion, ^{and feeding on their} ~~their~~ legends and other knowledges of ancient and prehistoric customs, indicating a culture descending from paleo-Indian times.

The naming of Wanapum Dam perpetuates a name long cherished by the little Indian group whose once numerous forebears could have ^{sent} ~~mastered~~ many warriors, ^{however} ~~only the~~ ^{to} ~~their~~ nature was ^{to} ~~live alone and let alone.~~ They were friendly and hospitable, and ^{there} ~~there~~ were bright up to look upon food and all other ^{other} ~~reminis~~ ^{life} ~~life~~ were planned on the earth by the ^{by} ~~the~~ ^{the} ~~water~~ ^{water} to share with their fellowmen. They regarded the earth as not only their home but their mothers who was not to be hurtled & ^{swindled} ~~swindled~~.

(of the innovations)

the introductions to the old faith which have been handed down through later generations and which ~~originally~~ ^{firmly} established Smowhala as a Prophet were made at the old Wanapum winter village called Moon or Water Swirl Place. This was located at Coyote Rapids, across from ~~Wahluke~~ ^{isolated} Wahluke Slope and upstream from White Bluffs which was another

Wanapum home, *and there an old finger pointed like a mark were buried. It was on this 9th of July that one of the Wanapum a Prophet*

So it came about that with encroachments of other people and ~~new~~ ^{circle upon} a new culture into the land, the River People clung ^{close} ~~closer~~ ^(isolated) to the Priest

Rapids country ~~where it was isolated~~ ^{Even the village upon bank to overcome for the Prophet} and where their principal ~~principal~~ ^{ancient} ~~ancient~~ ^{ary} villages were located. And ~~from~~ ^{here} the Smowhala religion, as it was

called, spread throughout the Indian land where there had been and still ~~were~~ ^{gained by} were, many smaller ~~or~~ ^{or} minor ~~Prophets~~ ^{Prophets}.

Smowhala's ~~power~~ ^{his masterful} of leadership, through the faith he represented and ~~because of his~~ ^{and} oratory, because he was recognized by the people as one of the greatest orators, grew to immense and far reaching proportions before it was engulfed ^{by} ~~to~~ land settlement and the ~~disillusionment~~ ^{disillusionment} of Indians on the reservation and the perimeter country of the reservations. *about P.R.*

When Smowhala died in March of 1895, ~~and was~~ ^{and was} blind and forsaken by many of his followers, he was buried in the graveyard at the Satus where he had gone to lead religious services and had been taken fatally ill.

But long before then, a
A daughter, his first born of 10 wives and whom he was training to be ~~not only~~ ^{both} a religious leader but a medicine woman or shaman, died when she was young and was buried at Priest Rapids, when she did not return to life with messages from the Creator, as Smowhala had hoped.

Smowhala had but one other child who grew & this was

~~After Smowhala's death there were~~ his son, Little Sun

~~Smowhala~~ or Yomyouni, and another closer relative, Puck Hyah Foot,

and Puck Hyah Foot's half brother, Sohappi were left to carry on the Smowhala religion, but this was difficult, with so many other faiths having been introduced into the land and among the people.

~~It was even more difficult after Little Smowhala perished~~ ^{dying}

a tragic death like so many of the Wanapums. ~~He died of cold~~ ^{the little prophet was}

~~just before Christmas in 1917,~~ ^{white} on an elk hunting trip in the

Colockum, back from the river and Qualqualmin rapids, ^{a short days trip} upstream from Vantage. With him on that ill-fated trip was the constant companion

of his boyhood, Puckhyah toot, and ^{also} Johnny Tomalawash, one of those living at Priest Rapids who later ^{joined to} ~~decided to go to~~ the Yakima Reservation and live. ^{and was enrolled}

Little Smowhala and his companions had gone out to get meat for ^{by the name of} the ancient midwinter feast of the Wanapums, When Sun Turns Round ^{called known to them as} ~~held~~ ^{this was held} at the time of the winter solstice. This ^{was} is the time of the year Smowhala taught ^{mother earth's breast} ~~that~~ there were faint stirrings in the ~~earth~~ in the food roots, and in the ^{top} ~~roots~~ of the berry bushes in the mountains; when the salmon, far away in the ~~ocean~~ ^{upstream} ocean heard the ancestral call to return to the spawning beds ^{and} ~~far upstream~~, and when the messenger bird himself, the bird on the pole, Wow-shuxkluh, the intermediary, carried the Creator's messages to prepare for spring.

^{about} ~~There were then,~~ about thirty persons ^{lived} living at P'na, Fish Weir place ~~at Oxobedodd and Shoptalok,~~ ^{the name is} ~~near~~ a small cave marked by a rock painting ^{small} ~~where strange beings lived~~ and occupied by a strange being with ~~so~~ strange powers.

By then the little group of people were in,

~~These were in reality~~ reality family clans, descendants of the ~~little known Shuwapso and~~ Smowhala, the little known-Shuwapso and even earlier religious followers. Most of the people had gone to the Yakima Reservation. Some had gone to the Colville Reservation, and one ~~small~~ ^{little} group lived in a ~~virtual~~ virtual island of Indians speaking another dialect on the Umatilla Reservation. Some were intermarried with the Palouse, along the Snake River.

None of them knew of the Sokulk of Lewis and Clark's time, nor of Lewis and Clark, ~~or~~ David Thompson or Alexander Ross by name, but their stories, handed down from father to son tell of these ~~and~~ explorers, the first visitors, in the later years ~~and~~ of legends ^{there were also legends of the earlier} which ~~go~~ go back to the days when ~~and~~ volcanic smoke from turbulent earth movements overshadowed the land. ^{and other characters such as} These stories are of a separate legendary ~~sequence~~ ^{importance} importance to the more common and later-day Coyote, the Speel-yi ^{or} Grandfather Day stories, ^{and these type of} stories have to do with the period ~~before~~ ^{when} when birds and animals had human ^{attributes} powers of speech, in the days before the Indians came, ^{and may find and understand qualities,} when the land was being ^{also} prepared for the coming of the Indian.

^{which was known in their legends} The Wanapum world was the Columbia River ~~along~~ ^{from} from just below Vantage, along ~~the~~ Priest Rapids and downstream to White Bluffs and Wallula. It was the flat lands and ~~mountain~~ ^{rolling} hills ^{up or spreading out from the river} along this region which provided deer and other game; ducks and geese in abundance; food roots including the earliest to mature ~~called~~ ^{skolkol} skolkol; bitterroots, the rock-roses ^{called} ^{in Indian} plahe, June berries and chokecherries. ^{known} They got Indian hemp ^{with which to make} from which fishnets were made ^{and for all kinds} and twine and rope, ~~was woven~~ ^{was woven} from along Crab Creek.

The ~~Wanapum~~ world was large in the Wanapum ancient days and the people were friendly. They wandered, in common with other Indians into the Waterville country around Ephrata to dig skolkol, into the Colockum to hunt and to get cedar for canoes.

did not go to the Treaty Council. During the Indian War Years which ^{so} quickly followed the treaties, the Wanapums ^{isolated themselves more} ~~also remained aloof~~ ^{evenly than ever} and remained in the isolation along the river. For one brief period only were they herded onto the ~~Wanapum~~ ^{Nez Perce} Reservation. This was ^{in 1879} during the last period of greatest unrest among the ~~Wanapum~~ ^{Nez Perce} Indians, as homesteaders and settlers crowded onto the lands and ~~as~~ stockmen sought to remove the Indians from lands ^{for which} ~~where~~ horses grazed ^{and which} ~~land~~ the stockmen coveted.

Smowhala and his band were taken to the reservation ~~near Fort~~ ^{they} not far from Fort Simcoe, but remained there only briefly, fleeing at night ~~and returning~~ ^{Smowhala feared} because of the fear the settlers would massacre them. They returned to the safety of the isolation at Priest Rapids ^{and} ~~and here they remained,~~ almost forgotten and almost unknown to all ~~except~~ ^{than} but latter-day cattlemen and sheepmen for whom they worked. And gradually more of them drifted onto reservations, ^{there to die or} ~~where they died~~ or intermarried. ^{intermarry}

The territorial governor, Stevens, in a report to George W. Manypenny, commissioner of Indian Affairs on April 30, 1857, ^{during the Yakima} ~~at the time of the~~ Indian Wars, ^{listed} ~~placed~~ the number of Indians in the territory at 9,712 west of the Cascades and ~~to~~ 12,000 east of ^{the} ~~the~~ mountains, or a total of 21,712.

Stevens also reported that treaties had been made with 17,497 Indians and ~~that~~ treaties remained to be made with 4,215.

In later years when half-hearted attempts were made to "treat" with the Indians, because the policy was to compel all to go onto the reservations, Smowhala ^{intervened by} was brought into contact with military men. ^{Sent by the government} But he refused to go with his people onto a reservation where ^{still} ~~people~~ were ~~so~~ starving, and while his people could obtain plenty of fish and game in their homeland.

"This was carefully done with the aid of a checkerboard, and they were shown how the land was mapped out into equal squares arranged on straight lines so that every man could find his own. They were urged by the officer to apply for homesteads and settle upon them so as to avoid further trouble with the new settlers who were pouring into the country. Smohalla(Smowhala) replied that he knew all this, but he did not like the new law, as it was against nature. Then he went on to expound in detail the Indian cosmogony. Said he:

"I will tell you about it. Once the world was all water and God lived alone. He was lonesome, he had no place to put his foot, so he scratched the sand up from the bottom and made the land, and he made the rocks, and he made trees, and he made a man and the man had wings and could go anywhere. The man was lonesome, and God made a woman. They ate fish from the water, and God made the deer and other animals, and he sent the man to hunt and told the woman to cook the meat and to dress the skins. Many more men and women grew up and they lived on the banks of the great river whose waters were full of salmon. The mountains contained much game and there were buffalo on the plains. There were so many people that the stronger ones sometimes oppressed the weak and drove them from the best fisheries, which they claimed as their own. They fought and nearly all were killed, and their bones are to be seen in the hills yet. God was very angry at this and he took away their wings and commanded that the lands and fisheries should be common to all who lived upon them that they were never to be marked off or divided, but that the people should enjoy the fruits that God planted in the land, and the animals that lived upon it, and the fishes in the water. God said he was the father and the earth was the mother of mankind; that nature was the law; that

that the animals, and fish and plants obeyed nature, and that man only was sinful. This is the old law...

"...only the Indians are of the old stock. After awhile when God is ready, he will drive away all the people except those who have obeyed the laws..

"Those who cut up the lands or sign papers for lands will be defrauded of their rights and will be punished by God's anger...MO) Moses was bad. God did not love him. He sold his people's houses and the graves of their dead. It is a bad word that comes from Washington. It is not a good law and would take my people away from me to make them sin against the laws of God.

"You ask me to plow the ground! Shall I take a knife and tear my mother 's bosom? Then when I die she will not take me to her bosom to rest.

"You ask me to dig for stone! Shall I dig under skin for her bones? WO Then when I die I can not enter her body to be born again.

"You ask me to cut grass and make hay and sell it, and be rich like white men! HQO But how dare I cut off my mother's hair ?

"It is a bad law, and my people can not obey it. I want my people to stay with me here. All the dead men will come to life again. Their spirits will come to their bodies again. We must wait here in the homes of our fathers and be ready to meet them in the bosom of our mother..."

It was a similar belief held by the prophet, Tecumtha who spoke to President Harrison saying:"The sun is my father and the earth is my mother. On her bosom I will rest."

And here, along Priest Rapids, the army men found Indians who had been worshiping on Sunday since before the advent of the white men. This was the day of worship for Smowhala and his predecessor religious leaders, and that custom was retained along the Priest Rapids country

in later years.

(In ^{more} most recent years, because only a few people ~~needed~~ continued to live at Priest Rapids, ~~the held~~ little services ^{were held} in their mat lodges on Sunday, or ^{they} joined with others on long houses on the Yakima Reservation ^{where they want to visit} ~~when they were there, visiting~~ relatives. But at the winter solstice, When Sun Turns Round, they continued to hold their ^a ~~mid~~ midwinter religious feast to ~~good~~ thank the Creator for the approach of a new season. And around ~~the~~ late March or early April each year, sometimes ~~near to Easter, sometimes~~ on Easter Sunday, depending upon the ~~state of~~ maturity of food roots and ^{arrival of the} ~~the~~ ~~abundant~~ first salmon, ^{was held to thank the} they held a feast of thanksgiving to the Creator for renewing the food roots and other foods another year. Seasons

(Puck Hyah ^{Seasons to Little Imbabala}oot, the last Prophet of Priest Rapids ~~was an old man~~ in his ~~early~~ 70s, who had ~~remained~~ clung with his little group of families to the ancestral homeland along Priest Rapids and White Bluffs, during the ~~hoo~~ years of the cattlemen and homesteading. In the summer, ~~for fifty years~~ ^{went into} he and some of his people ~~had gone out to~~ into the Lower Moxee Valley and worked in the hop yards. Puck Hyah ^{as}oot, who was known to the ranchers at Johnny Buck, worked for one hop grower, George Desmarais for 50 years, tying ~~1000~~ young hop vines in the spring, ^{and} helping to build the long rows of hop trellises. ^{with} and when fall came he helped in the ^{in early summer he worked fruit, later} ~~poor~~ hop harvest. He dug potatoes for certain growers, following a routine which in the new way of things became a routine like the old-day food quests. And there were salmon, ~~to be taken under a special law at Wana Wish~~ on the Yakima ~~river~~ ^{there} near Benton City.

But as ^{these} in days of old, the people returned to their home village and there lived throughout the winter in tule mat long houses ^{they of life behind had vanished elsewhere} they continued to exist in this manner ~~needed~~ during the

during the days of attempted irrigation and other developments along the Columbia, all doomed to failure. And long after other Indians elsewhere in the Northwest and west had abandoned their traditional homes, of tipis and mat lodges, the Wanapums continued to live in the distinctively-shaped tule mat ~~s0000 s0000~~ structures through the most severe winters and coldest springs, retaining, also, that part of the old culture long untouched and unchanced as they clung to their religion.

And only the new era of hydro-electric development along the river changed the Wanapum way of life, although it did not change their religion.

They were fortunate, compared with other Northwestern tribes, that the Public Utility District of Grant County recognized their way of life and ~~wished~~ desired to perpetuate remnants of the old culture through the remnant Wanapums.

The Wanapum family graveyard, high on a bluff upstream from Priest Rapids Dam where P'na had existed, was proclaimed a cemetery by the Yakima County Commissioners

And the PUD fenced the burial place, where Puck Hyah Toot showed he wished to be buried when his time came to join his Mother Earth. And the PUD also ~~s0000~~ ^{salvaged} some of the painted rocks from the Wanapum's Sacred Island which stood squarely in the path of Priest Rapids Dam. One of these ~~marked~~ rocks marked with a petroglyph was used to mark the grave of the Last Prophet, when his time came.

[Puck Hyah Toot, ^{who as a youth} ~~who~~ had been trained in religious ways for ^{by Smowhala} ~~many~~ ^{about} years by ~~Smowhala~~ ^{in the last years of the prophet} continued to hold religious services at the Wanapum Village site, ^{where in 1900 the last years the remnants of what had once been} many bundles of tule mats were taken from hillside cellar caches and used to covered long houses ~~especially erected for the religious services.~~ ^{Puck Hyah +} And there, at each service, ~~he~~ ^{done} told, as Smowhala had ~~recited~~, the story of man's creation and of the Wanapum belief in the Creator. ^{Such as} There chants of the old-day dreamers like Smowhala ^{had taught and learned} were sung again by seven drummers ^{as in the old days} and ~~this~~ ^{the services were} continued to ~~be~~ ^{after the} done in a wooden long house removed through the help of the Atomic Energy Commission as a surplus building, ~~and~~ ^{old was} set up at Priest Rapids and repaired by the PUD ^{to become a C. H. The PUD also} on Wanapum Park, a tract set aside for the use of the Indians and their religious services. ^{And repaired} ~~three houses behind the old PUD C. to goods and the wheel~~

In 1955, while Priest Rapids Dam was under construction and ~~when~~ the PUD determined to name the upper dam, Wanapum for the river people, Puck Hyah Toot did not ~~think this was proper~~ ^{upon returning} at first think this was proper. It was his old belief that the Creator had given names to all things and places on the land, and these ~~who~~ should remain unchanged until some unknown time when the Creator ~~would return~~ and would be angry to find them changed ^{if}.

It ~~was~~ ^{on} May 12, 1955, Puck Hyah Toot and his followers went to Ephrata ~~and to~~ the headquarters office of the Public Utility District of Grant County. They were dressed in ~~both~~ ceremonial buckskins and some carried feather fans, but none wore headdresses, because this was not the custom among the Wanapums where ~~there were no~~ chiefs recognized.

were not